A DECLARATION AND Brotherly Exhortation

Of the

GENERALL ASSEMBLY Of the Church

OF

SCOTLAND,

To their Brethren of *ENGLAND*.

LONDON,
Printed for *Robert Boſtock* at the Kings Head in *Paul*'s Church-yard. 1647.

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A Declaration and Brotherly Exhortation of the General Assembly of the Church of SCOTLAND, met at *Edinbrugh* 20 *Aug.* 1647, to their Brethren of ENGLAND.

THe conſcience of our duty to God, obliging us to give a teſtimony to his truth, and to the Kingdom of his Son Jeſus Chriſt, now ſo much reſiſted and oppoſed by many, and ſo little owned by others; the laudable cuſtome and example of correſpondencie between neighbouring Churches, exhorting encouraging, and (in caſe of publick ſcandall) admoniſhing in love one another, as well as ſingle brethren ought to admoniſh one another in love in the caſe of private offence; Our neerer relation and more eſpeciall affection to our Brethren of *England*, making us to ſympathize with them in their danger and affliction as our own, both Kingdoms being united as one entire Body in one Covenant, for purſuing the common cauſe and ends therein expreſſed; yea, common reaſon, and experience it ſelf teaching us, that wee have no cauſe to conceive our Religion, the liberties of this Church, or our ſelves to be in a condition of ſafety, when-ever the enemies of our Religion and Liberties are growing to a prevalency in the neighbour Kingdom. Any of theſe conſiderations, much more all of them together, cry aloud upon us, to break our ſilence in this preſent juncture of affairs: yet we hope to expreſſe our ſelves both concerning the preſent dangers,

and prelent duties, as in a conscionable and brotherly freedom, so in a fair and inoffensive way: For we have no pleasure, nor purpose to provoke any person or party whatsoever, nor to encrease, but to endeavour the allaying and composing of the present unhappy differences. If any shall offend at our discharging our consciences and doing our duty; yet we shall rather chuse to take our hazard of that, then of displeasing God by neglect of duty. But we hope better things then to be misunderstood or mis-enterpreted by such as desire a candid interpretation of their own actions or expressions.

First of all, whatsoever the present discouragements, difficulties or dangers are, or whatsoever for the future they may be, We cannot but commemorate to the glory of God, and we doubt not, it shall be remembred to his glory in the Church throughout all ages, how great a salvation his mighty hand and out-stretched arm hath wrought for these three Kingdoms: How he stirred up the spirits of his people in this Kingdom ten yeers ago to begin to shake off the yoke of Prelatical Tyranny, and of Popish ceremonies, obtruded upon us contrary to the lawes of God and men; How he led us on from so small beginnings, and from one degree to another, till we were united in a Nationall Covenant; How he gave us a banner to be displayed for the truth, and so blessed us in the prosecution of that Covenant, that the King's Majestie was graciously pleased upon the humble petitions of his loyall subjects in this Nation to indict a Generall Assembly and Parliament, for healing the differences of Church and State respectively; As also to grant his royall consent for confirming and ratifying by Acts of Parliament our National Covenant, and the government and liberties of this Church. After which, the new troubles raised against us by the malice and treachery of our enemies, did occasion the first expedition of this Nation into *England* (upon which followed the calling of the Parliament there, and the large Treaty) & in the issue the return of that Army was with an olive branch of peace, & not without the beginnings of a reformation in *England*: In which work while the Parliament was interrupted and opposed, and a bloudy War begun with great successe on that side which opposed the Parliament and the begun reformation;

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from whence also did accrue great advantage to the Popish party (whereof the cessation of arms concluded in *Ireland* may be in stead of many testimonies) Commissioners were sent hither from both Houses earnestly inviting and perswading to a neerer Union of the Kingdoms, and desiring assistance from this Nation to their Brethren in that their great distresse; And this by the good hand of God produced the solemn League and Covenant of the three Kingdoms; to the terror of the Popish and Prelatical party, our common enemies, and to the great comfort of such as were wishing and waiting for the reformation of Religion, and the recovery of just Liberties. And although for the conjunction of the Kingdoms in Covenant and arms (being a speciall means tending to the extirpation of Popery, and strengthening the true reformed Religion) this Kingdom hath been invaded and infested by the bloudy *Irish* Rebels, aided and strengthened by some degenerate and perfidious Country-men of our own; Although also in *England* there were not wanting Incendiaries, who hating and envying nothing more then the union of the Kingdoms in such a Covenant, were very vigilant to catch, and active to improve all occasions of making divisive motions, and creating Nationall differences; yet God hath been graciously pleased to break our enemies strength at home when it was greatest, and to guide us thorow these jealousies and differences fomented by disaffected persons between the Kingdoms. So that in stead of a splitting upon these rocks (the thing hoped for by our enemies) there was a peaceable and friendly parting; since which time God hath further blessed our Army at home to the expelling of the enemy out of our own borders. Nor can we passe in silence the happy progresse which hath been made in the reformation of the Church of *England*: Hee that hath brought the children to the birth, can also give strength to come forth: And he whose hand did cast out Prelacie and the Book of Common Prayer (although strongly rooted in standing laws,) and who inclined the Parliament of *England* to own no other Church-government but the Presbyterial (though it be not yet fully setled according to the word of God, and the example of the best reformed Churches,) can as easily incline, when he thinks good, both the King and them, and the body of that Kingdom

dom to a thorow and perfect Reformation: He that made the Assemblies and Parliaments of both Kingdoms to agree upon one Directory for the publick worship of God, can also when he will, make an agreement in the other parts of Uniformity, Confession of faith, form of Church-Government, and Catechism: In all which, there hath been good progresse made in the reverend and learned Assembly of Divines, through the good hand of God so long upon them.

Having now seen so much of God both in the beginning and progresse of this his great work & his hand having done so wonderous things for his people in their greatest extremities of danger; and having discovered and defeated the Plots of enemies, making them fall even by their own counsels; These things we resolve to keep still fixed in our hearts, and as memorials before our eyes, that remembring the works of the Lord, and the yeers of the right hand of the most High, we may neither want matter of praises and thanksgivings, nor experience to breed hope. Although the building of the House of the Lord in *England* be not yet after so long expectation finished, and now also the work ceaseth; yet we do from our hearts blesse the Lord for the laying of the foundation, and for so much progresse as hath been made in the work; having still confidence in the Almighty, to whom nothing is impossible or too hard, that every mountain which doth or shall stand in the way, shall become a plain; and that the head-stone shall be brought forth with shoutings of joy, grace grace unto it.

Nevertheless we are also very sensible of the great and imminent dangers into which this common Cause of Religion is now brought, by the growing and spreading of most dangerous Errours in *England*, to the obstructing and hindering of the begun Reformation; as namely, (beside many others) Socinianism, Arminianism, Anabaptism, Antinomianism, Brownism, Erastianism, Independency, and that which is called (by abuse of the word) Liberty of conscience, being indeed liberty of Errour, Scandal, Schism, Heresie, dishonouring God, opposing the Truth, hindering Reformation, and seducing others: whereunto we adde those Nullifidians, or men of no Religion, commonly called Seekers. Yea, we cannot but look upon the dangers of

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the true Reformed Religion in this Iſland as greater now then before, nor onely for that thoſe very Principles and Fundamentals of Faith which under Prelacie, yea under Popery it ſelf were generally received as uncontroverted, are now by the Scepticiſm of many Sectaries of this time either oppugned, or called in queſtion; but alſo becauſe in ſtead of carrying on the Reformation towards perfection, that which hath been already built, is in part caſt down, and in danger to be wholly overthrown, through the endeavours of Sectaries to comply with many of the Prelatical and Malignant, and even the Popiſh party; and their joyning hand in hand, and caſting in their lots, and interweaving their intereſts together in way of Combination againſt the Covenant and Presbyterial Government: yea, the unclean ſpirit which was caſt out, is about to enter again, with ſeven other ſpirits worſe then himſelf, and ſo the latter end like to be worſe then the beginning.

We are extremely ſorry that we have cauſe to aggravate theſe evils from the crying ſin of breach of Covenant, whereof if we ſhould hold our peace, yet according to the Word of the Lord other nations will ſay, and many among them do ſay, Wherefore hath the Lord done this unto his people, and what meaneth the heat of this great anger? And they anſwer one another, *Becauſe they have forſaken the Covenant of the Lord their God.* We would not be underſtood as if we meant either to juſtifie this Nation, or to charge ſuch a ſin upon all in that Nation: we know the Covenant hath been in divers particulars broken by many in both Kingdoms; the Lord pardon it, and accept a ſacrifice. And we do not doubt but there are many ſeven thouſands in *England*, who have not onely kept themſelves unſpotted, and retained their integrity in that buſineſſe, but do alſo mourn and grone before the Lord for that ſin of others. Yet we ſhould but deny our own ſenſe, and betray the Truth, if we ſhould not reſent ſo great a ſin and danger as is the breach of a ſolemn Covenant, ſworn with hands lifted up to the moſt high God; which breach, however varniſhed over with ſome colourable and handſom pretexts; one whereof is the Liberty and common Right of the free people of *England*, as once *Saul* broke a Covenant with the Gibeonites *in his zeal to the children of Iſrael and Judah*; yet God

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could not then, and cannot now be mocked: yea, it is too apparent and undeniable, that among those who did take the Covenant of the three Kingdoms, As there are many who have given themselves to a detestable Indifference or Neutrality; so there is a generation which hath made defection to the contrary part, persecuting, as far as they could, that true Reformed Religion in Doctrine, Worship, Discipline and Government, which by the Covenant they ought to preserve against the common enemies; hindering and resisting that Reformation and Uniformity which by the Covenant ought to be endeavoured; preserving and tolerating those cursed things which by the Covenant ought to be extirpated, especially Heresie and Schism, encroaching upon, yea offering violence unto the Rights, Priviledges and Authority of Magistracie; protecting and assisting such as by the Covenant ought to have been brought to condign trial and punishment, and persecuting those who by the Covenant ought to be assisted and defended; endeavouring also a Breach, in stead of a firm Peace and Union betweene the Kingdoms. So that there is not any one Article of the Solemn League and Covenant which hath not been sinfully and dangerously violated before God, Angels, and Men. Now if a Covenant for the Preservation and Reformation of Religion, the maintenance and defence of Liberties, was justly thought *a fit and excellent means*, not onely *to strengthen and fortifie* the Kingdoms against the common enemy of the true Reformed Religion, publike Peace and Prosperity, but also *to acquire the favour of Almighty God towards the three Kingdoms of ENGLAND, SCOTLAND and IRELAND*, as is expressed in the Ordinance of the Lords and Commons for the taking of the Covenant, dated *Feb.* 2. 1643; surely then the authours and chief instruments of the breach of that Covenant, are to be lookt upon as those who strengthen the hands of the common enemy, and provoke the wrath of Almighty God against these Kingdoms: yea, if this Covenant was *the soveraign and onely means of the recovery* of these embroiled bleeding Kingdoms, as is expressed in the Exhortation of the Assembly of Divines to the taking of the Covenant, approved and ordered to be printed by the House of Commons; the despising, refusing, and casting aside of that remedy, must needs render the

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diſeaſe much more deſperate; And if by the Declaration of both Kingdoms, joyned in armes *Anno* 1643. ſuch as would not take the Covenant were declared *to be publick enemies to their Religion and Country*; *And that they are to be cenſured and puniſhed as profeſſed Adverſaries and Malignants*, who ſeeth not now a ſtrange falling away from theſe firſt principles and profeſſions, among thoſe who either magnifie and cry up, or at leaſt connive at, and comply with ſuch as have not taken the Covenant, yea, are known enemies to it, and cry down ſuch as are moſt zealous for it?

In this caſe, while in the neighbour Kingdom the ſtaves of Beauty and Bands, Covenant and Brotherhood are broken by many, the horn of Malignants and Sectaries exalted, the beſt-affected born down, Reformation ebbing, Hereſie and Schiſm flowing; It can hardly be marvelled at by any perſon of prudence and diſcretion, if we be full of ſuch fears and apprehenſions, as uſe to be in thoſe who dwel near an houſe ſet on fire, or a family infected; eſpecially being taught by the ſad experience of the Prelatical times, how eaſily a Gangrene in the one half of this Iſland may ſpread through the whole: knowing alſo the inveterate and inſatiable malice of the enemies of this cauſe and Covenant againſt this Church and Kingdom, which we cannot be ignorant of, unleſs we would ſhut our eyes and ſtop our ears.

Our preſent purpoſe leadeth us to touch ſomewhat of the proceedings of the Army in England this Summer, ſo far as Religion is therein concerned. As we are confident divers have gone along with them in the ſimplicity of their hearts: And we preſume not to judg the thoughts and intentions of any, it being Gods own prerogative, to bring to light the hidden things of darkneſs, and to make manifeſt the counſels of the heart: So it cannot be denyed, that upon theſe paſſages and proceedings, hath followed the interrupting of the ſo much longed for Reformation of Religion, of the ſetling of Presbyterial government, and of the ſuppreſſing of Hereſies and dangerous errors (which works the Parliament had taken in hand) the retarding and delaying the relief of Ireland, the ſow-

ing of the ſeeds of another War in England, the ſtrengthning o the hands of the Malignant and Epiſcopal party, the weakning and wounding both of Magiſtracy and Miniſtry. In all which, whether the Army be blameleſs and innocent from Miniſtring occaſion to ſo great evils, or whether there be not cauſe for them to repent and do the firſt works, and to practiſe more of that love, moderation and meekneſs of ſpirit, and of that zeal againſt Malignants and Prelatical perſons, which they have from the beginning profeſſed, and the want whereof (when ſuſpected in others) they did ſo much cenſure; or whether there be ſuch a thing among them, as a joyning with thoſe againſt whom, and againſt thoſe with whom the Covenant was taken; We leave them in all theſe to the ſearch and examination of their own conſciences, that they may ſtand or fall unto God. For our part, we cannot conceive how the late Propoſals of that Army, for ſetling of a Peace, do in point of Religion conſiſt with the Solemn League and Covenant, or with the Propoſitions of Peace formerly agreed upon by both Kingdoms, there being ſo conſiderable omiſſions of divers ſtate-rial deſires contained in thoſe former Propoſitions; concerning the abolition of Prelacy; concerning the injoyning of the taking of the Covenant by al his Majeſties ſubjects, under ſuch penalties as the Parliaments ſhould agree upon; Concerning the ſetling of Religion in England and Ireland, according to the Covenant, in ſuch manner as both Houſes of Parliament ſhall agree on after advice had with the Aſſembly of Divines; concerning the ſetling of Uniformity between the Churches of God in both Kingdoms, according to the Covenant, in ſuch manner as ſhal be agreed on by both houſes of the Parliament of England, and by the Church and Kingdom of Scotland, after advice had with the Divines of both Kingdoms; Alſo concerning an act of Parliament, to confirm the calling and ſitting of the Aſſembly of Divines. All which, with ſome other particulars concerning Religion, expreſſed in the former Propoſitions, if they ſhould now be omitted in the ſetling of a Peace, the progreſs already made, not only in the Aſſembly of Divines, but in the Houſes of Parliament in ſetling Presbyte-

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rial Government, with the Confeſſion of Faith, yea the Directory of publick Worſhip (though agreed upon by the Aſſemblies and Parliaments of both Kingdoms) ſhal be but ſo much loſt labor. But beſides theſe omiſſions, it may be juſtly doubted, whether there be not in theſe Propoſals of the *Army* ſomewhat for Epiſcopacy, and againſt the Covenant. For we cannot underſtand the eleventh Propoſal in any other ſence, but that it ſuppoſeth the continuance of the Eccleſiaſtical office of Biſhops or Prelates, as wel as of any other Church-officers, and taketh no more from the Prelates, but Coercive Power or Juriſdiction extending to civil penalties, which indeed belongeth to no Eccleſiaſtical Officers. In the 12. Propoſal, we do not ſee how it can avoyd or ſhun the Toleration of Popery, Superſtition, Hereſie, Schiſm, Prophaneſs, or whatſoever works of darkneſs ſhal be practiſed, by ſuch as deſpiſe the publick Worſhip of God in the Church, and have the moſt unlawful and wicked meetings elſwhere, under a profeſſion of Religious Duties, Exerciſes or Ordinances. From the 13. Propoſal, we can make no other reſult, but that in ſtead of enjoyning the taking of the Covenant under ſuch penalties as the Parliaments in their wiſdom ſhal agree upon; the former Ordinance of Parliament enjoyning the taking of it, is deſired to be repealed; and then what may be the danger of thoſe that have taken, or ſhal take an oath of that kind, not enjoyned or ratified by *Authority*, We leave it to be judged by thoſe, who know beſt the Laws of that Kingdom.

One thing more we cannot paſs; That whereas in the *Armies* Declaration or Repreſentation to the Parliament, dated *June* 14. 1647. They mention their Brethren of Scotland, as having proceeded in the Vindication and defence of their juſt Rights and Liberties much higher then that *Army* hath done: We are neceſsitated to ſay thus much for clearing of thoſe proceedings in this Nation reflected upon. They of this Church and Kingdom who joyned together and aſſociated themſelves in this Cauſe, firſt by humble Petitions, and afterwards by Covenant, were ſo far from ſlighting or breaking that Covenant which was taken, that it was the ſpecial viſible Character,

by which the friends of the Cauſe were diſtinguiſhed from the Enemies thereof; And they were ſo far either from crying down the Miniſtry and Eccleſiaſtical Aſſemblies, or from diſobeying any Orders or Commands of Parliament, that a General Aſſembly of the Church, and a Parliament, were two chief heads of their Petitions and deſires, at that time when they had neither. And when they had obtained a general Aſſembly and Parliament, they cheerfully ſubmitted to both reſpectively.

And now the dangers of Religion in this Iſland being ſo great, as there hath been lately a ſolemn Humiliation throughout this Land upon occaſion of theſe great and growing dangers: So we cannot but ſtil look upon them, as matters of frequent prayer and humiliation to our ſelves, as wel as our Brethren in England, there being much ſin in both Kingdoms procuring all this evil, and juſtly deſerving theſe and heavier judgments: And as we deſire in the firſt place to be humbled for our own ſins, and the ſins of this Nation; ſo we truſt our Brethren wil be willing to be put in mind of the neceſsity of their humiliation and repentance, for the National ſins of that Kingdom, which we ſhal wiſh rather to be ſadly conſidered by them, then expreſſed by us. One thing we are confident of, that God hath had a ſpecial controverſie againſt his people of old, for the ſin of a broken Covenant, and unwillingneſs to be reformed and purged according to the Word of the Lord: And that till theſe ſins were acknowledged and repented, his controverſie did not take an end. We are no leſs confident; that the godly and wel-affected, wil in tenderneſs of conſcience timely ſearch out, weigh wel, mourn for, and ſtudy to remove all the cauſes of the Lords preſent controverſie againſt that Nation. What the Honorable Houſes of Parliament have to be humbled for, and to reform or amend, they have been (and we truſt ſtil are) put in mind by ſuch as are Embaſſadors to them, in Chriſts ſtead, at their Solemn Humiliations. For our part, as we have always mentioned them in our prayers, with thankſgivings alſo in their behalf; So we now moſt humbly beſeech the Lord to direct and bleſs them, and in their

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preſent difficulties to keep them by his grace, from all ſinful compliance, eſpecially from eſtabliſhing iniquity by a Law, to ſhew them why he contendeth with them, that the true cauſe of his controverſie may be removed, and that the glory of his Name, the Kingdom, Crown, and Scepter of his Son Jeſus Chriſt, with his Word, Laws, Ordinances, Truth, Miniſters, may be yet more ſet by in their eyes, that they alſo may find a further performance of the Word of the Lord, *Exalt her and ſhe ſhal promote thee; And them that honor me I wil honor.*

We ſhal now by the mercies of God, and in the bowels of Jeſus Chriſt, earneſtly beſeech all thoſe of whatſoever quality or condition in England, who have entred into the ſame League and Covenant with us, and eſpecially the Houſes of Parliament, the City of London, and the Aſſembly of Divines, that with ſound humiliation, fervent prayer, and making ſure their peace with God, they may joyn all care, faithfulneſs, and zeal to hold faſt the profeſſion of their faith without wavering, againſt the many Hereſies and Errors of theſe times, that they may, according to their places and callings, endeavor to the utmoſt of their power, to prevent or hinder the laying aſide, or ſlighting of the Covenant, the re-eſtabliſhment of Epiſcopacy, and the Toleration of Popery, Prelacy, Hereſie, Schiſm, Superſtition, or Prophaneſs; and not ſuffer themſelves directly or indirectly, by whatſoever combination, perſwaſion or terror, to be divided and withdrawn from that bleſſed Union and ſacred Covenant, either to the contrary ſide, or to a Neutrality in this Cauſe, which ſo much concerneth the glory of God, the good of the Kingdoms and the honor of the King, but all the days of their lives zealouſly and conſtantly continue therein againſt all oppoſition & promote the ſame according to their power, againſt all lets and impediments whatſoever; which things both they and we have ſolemnly, and in the ſight of *God* ſworn unto.

And as we deſire them to reſt confident of the conſtancy of their Brethren in this Nation, in adhering to that Covenant in all the Articles thereof, which we ſhall by the grace of Chriſt (without which we are nothing) ſincerely, really, and conſtantly purſue and promote, ſo far as concerneth our places and

callings, using our utmost endeavours towards the suppression of these errours, which have so dangerously hurt Religion in this Iland; so we expect confidently the like of our Brethren of *England* united in Covenant with us; And that whatever they may have cause to fear, or be called to suffer, yet the Lord will so strengthen them by his grace, as that they may be able to say, *All this is come upon us, yet have We not forgotten thee, neither have We dealt falsely in thy Covenant.* And here is the wisdome and patience of the Saints, to chose affliction rather then iniquity, to do duty in the worst of times, and to trust God with events. And in so doing to hope to the end, and waite upon the Lord untill he plead their cause, and execute judgement for them; so shall they be more purified and not made blacker (as alas, some are) but whiter in times of tryall.

More particularly we do desire, That Presbyteriall Government may be setled and put in practise throughout that Kingdome, according to the Word of God and example of the best reformed Churches; For without this we know no other proper and effectuall remedy against the present dangers of Religion there; or for purging the Church from scandals, which are destructive either to sound doctrine, or to Godlines. And herein we are confident the experience of all the reformed Churches will bear witnes with us. Nor do we doubt but in *England* also time and experience, will more and more commend, not onely the beautifull order, but the great utilitie, yea necessity of this Government, and dispell all the clouds of aspersions, and prejudices, which it lyeth under, among such as know it not, who ought therefore to beware of speaking evill of the things they understand not: yet we would not have our zeal for Presbyteriall Government misunderstood, as if it tended to any rigour or domineering over the flock, or to hinder and exclude that instructing in meekness, them that oppose themselves, which the Apostolicall rule holds forth; Or, as if we would have any such to be entrusted with that Government, as are found not yet purged, either from their old prophaness, or from the Prelaticall principles and practises;

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which were but to put a piece of new cloath into an old garment, and so to make the rent worse; or to put new wine into old bottles, and so to lose both wine and bottles. Yea who knoweth whether this may not be one of the causes (and not the least) why the present reformation succeeds the worse, even because of so little repentance either for the prophaness or prelaticall errours and corruptions of divers who have acted in it? Nevertheless the right hand of fellowship is to be given to all such as bring forth fruite meet for Repentance, whatsoever their former errours or failings were. And to our great joy we understand, that there are many learned, able, godly, and prudent Ministers in that Kingdome, fit to be imployed in that Government, together with such able and pious men, as are to be joyned with them in the capacitie of ruling Elders. It shall be a part of our prayers, that the Lord of the harvest, may send forth many more labourers in that Kingdome, where the harvest is so great, and the labourers so few proportionably; And in the mean while, that such as he hath already thrust out, may not be un-imployed, as to the point of Discipline and Government.

Nor lastly, doth our zeal for the Covenant and Presbyteriall Government, abate or diminish any thing at all from our loyalty and duty to the Kings Majesty: although Incendiaries and enemies spare not to reproach this Church and Kingdome with disloyalty; yet such calumnies will easily be repudiated by all who will examine the whole course of the publike proceedings in this Nation, in reference to the King; and particularly, the Declaration of the Parliament of this Kingdome, dated *January* 16. 1647. Wherefore, passing all such calumnies, which cannot but be hatefull to God and good men; We do cleerly and candidly professe, that the Covenant and Presbyteriall Government, are so far from hindring or excluding our duty to the King, that it is hereby very much strengthned and supported; For our giving to God what is Gods, doth not hinder us but help us, to give unto *Cæsar* what is *Cæsars*. And we earnestly wish his Majesties Royall heart may be graciously inclined to the just desires of his good Subjects in both Kingdomes,

domes, And to that happy ſettlement of Truth and Peace, Religion and Righteouſneſs, which may be as well for the eſtabliſhment of his own Throne, as for the good of His people.

Now the Prince of Peace himſelf grant his afflicted people toſſed with tempeſts and not comforted, a ſafe and well-grounded peace, bring Light out of the preſent Darkneſs, and Order out of all theſe Confuſions; Give unto all who are waiting for the conſolation of Iſrael, *Good hope through grace, comfort their hearts, ſtabliſh them in every good word & work*; Make his cauſe to triumph at laſt over all oppoſition, and the Enemies foot to ſlide in due time, and ſo put a new ſong of praiſe in the mouths of his people. *Amen.*

FINIS.

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